

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ
 وَعَلَى عَائِلَتِهِ الْمُسَيِّحِينَ الْمَوْعُودِينَ
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

AHMADIYYA GAZETTE

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WORD OF GOD

SURELY has Allah in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allah will, in security, some having their heads shaven, and others having their hair cut short, and you will have no fear. But He knew what you know not. He has in fact ordained for you, besides that, a victory near at hand.

He it is Who has sent His Messenger, with guidance and the Religion of truth, that He may make it prevail over all other religions. And sufficient is Allah as a Witness.

Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking grace from Allah and His pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage at the sight of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward.

(The Holy Quran Chapter 48:28—30)

THE HOLY PROPHET IS ALONE THE LIVING PROPHET

By

Hazrat Mirza Ghulam Ahmad the Promised Messiah and Mahdi
the Holy Founder of the Ahmadiyya Movement in Islam

The miracles that were performed by all the other Prophets came to an end with them; but the miracles of our Holy Prophet, peace be upon him, are fresh and alive in every age. Those miracles being alive and not having succumbed to death is proof that the Holy Prophet, peace be upon him, is alone the living Prophet and that true life is that which has been bestowed on him and not upon any other. His teaching is a living teaching because its fruits and blessings are experienced today as they were experienced 1,300 years before. We have before us no other teaching by acting on which a person might claim that he has been bestowed its fruits and blessings and graces and that he has become a Sign of God. By the grace of God Almighty, we find the fruits and blessings of the Holy Quran present among us, and we still find those graces and signs which are bestowed in consequence of true obedience to the Holy Prophet, peace be upon him. Thus has God Almighty established this Movement so that it should be a living witness to the truth of Islam, and should prove that those blessings and signs which had appeared 1,300 years ago have appeared in this age also through perfect obedience to the Holy Prophet, peace be on him. Hundreds of signs have so far been displayed. We have invited the leaders of all peoples and all religions that they should exhibit the signs of their truth in opposition to us, but there is not one of them who can put forth a practical sample of the truth of his religion. (Malfoozat, Vol. III, p. 37).

More than three thousand miracles were shown by our Lord and master, the Holy Prophet, peace be on him, and his prophecies were numberless; but it is not necessary for us to put forward those miracles which were shown in the past. One grand miracle of the Holy Prophet, peace be on him, is that the revelation vouchsafed to all other Prophets has been cut off, and their miracles have been left behind, and their followers are empty-handed and are left only with old stories; but the revelation vouchsafed to the Holy Prophet, peace be on him, has not been cut

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MAULIDUN—NABAWI OR THE BIRTH DAY OF THE HOLY PROPHET MUHAMMAD

This year the 12th of Rabi-ul—Awwal the lunar month of the Muslim Calendar most probably would fall on Tuesday the 29th of January, 1980. In accordance with the decision of the Presidents of Jamaats Ahmadiyya, U.S.A., the Holy Prophet Day would be celebrated on Sunday, the 27th of January, 1980. Hence, all the Presidents are requested to celebrate the Day by holding meetings and explaining therein the Life and Teachings of the Holy Prophet Muhammad (peace and blessings of God be upon him) to the audience of all denominations who should be requested to attend through special invitations.

The reports of the meetings should reach the Editor of the Gazette in the first week of February for publication in the February issue of the Gazette. JAZKUMULLAHO AHSANAL JAZA.

EDITORIAL:

BIRTH DAY OF THE HOLY PROPHET MUHAMMAD

The anniversary of the birth of the Holy Prophet Muhammad (peace and blessings of God be upon him) has always been an occasion of rejoicing and thanksgiving to God, for the Holy Prophet receives universal homage either as the Seal of the Prophets or man of genius communing with the primal reality of things-making manifest great values of life. It is joy and good cheer to the faithful to be able to feel and that these values can sustain them through the endless change and counterchange of concepts and perspectives in which science and technology seem continually to be jostling our rules of intelligibility.

In the world of today which is shattered into pieces and is running towards another world war, we should think of the greatest lover of peace—the Holy Prophet and let everybody know how he brought chaotic Arabia to a peaceful state of life, and what principles he had laid for the establishment of the lasting peace. In the world of today which is hankering after more and more of knowledge, let us tell the world what the Holy Prophet thought of knowledge and how much stress did he lay on the acquisition of knowledge. In the world of today wherein family stability is going to pieces let us talk of the Holy Prophet and show to the world what he said and did in this respect. In the world of today which is fast losing sense of value for good morals let us tell the people what moral meant to the Holy Prophet and how did he inculcate them in himself and in others. In the world of today where stories like those of little Rock, complications of Civil Rights like those of United States and problems of discriminatory legislation like those of South Africa, let us present the Holy Prophet Muhammad who brought the racial pride of the Arabs to the dust, through whose teachings the distinction between Arab and non-Arab—similar to what existed elsewhere between Jews and Gentiles, Greeks and Barbarians was brutally divested of the halo of hoary antiquity.

In short, in the world of today, we should look at the Holy Prophet and

from his life and teachings, we should get the guidance to live a better life and leave a better world behind us.

Today the faith the Holy Prophet Muhammad (peace and blessings of God be upon him) revealed claims the allegiance of more than eight hundred million souls, but his principles and precepts are no longer followed with that courage and devotion that once made the Muslims the deliverers of mankind. Hence, the best way to celebrate the birth anniversary of this greatest benefactor of humanity is to recount his life and teachings, recall his noble qualities and make them our guides in the very phases of our lives. It is then and then alone that Muslims could have their lost heritage and regain their past glory.

PRAYERS OF A MUSLIM

3. On entering toilet a Muslim is enjoined to say: ALLAHUMMA INNEE A'OOZO BIKA MINAL KHOBOTHI WAL KHABA ITHI—O God, I seek Thy refuge from evil thoughts and injurious things.

4. On coming out of toilet a Muslim is enjoined to say:

a. BISMILLAHI GHUFRA-NAKA—In the name of God I go out, O God I seek Thy forgiveness.

b. ALHAMDO LILLAHIDHEE ADH'HABA ANNIL ADHA WA AFAANEE—All praise is due to God who has relieved me of the trouble and granted me health.

5. On leaving the house a Muslim is enjoined to say: BISMILLAHI TAWAKKAL TO ALALLAHI LAA HAULA WALAA QUWWATA ILLA BILLAHI ALLAHUMMA INNEE A'OODHO BIKA AN AZILLA AUO OZALLA AUO AZLIMA AUO UZLAMA AUO AJHALA AUO YUJHALA ALAYYA—In the name of God (I go out) On God do I rely, neither could be abstained from sin nor done virtue but through the power of God. O God I seek Thy refuge lest I stumble or go astray or lest I do injustice to others or injustice is done to me, or lest I behave ignorantly towards others or others behave ignorantly towards me.

GIST OF FRIDAY SERMON

Hazrat Ameerul Monimeen Hafiz Mirza Nasir Ahmad Khalifatul Masih III delivered his sermon on November 30, 1979 at Masjid Aqsa Rabwah, Pakistan.

After the recitation of Tashahhud, Ta'awwuz and Sura Fatiha, Khalifatul Masih remarked, that the foundation of this universe is based on the Unity of God. God the Exalted is the Creator of every thing and man also is His creation. Each thing that He has created has been endowed with organs, powers, capacities and capabilities that are essential for the fulfillment of the object for which it has been created. He has also established the balance of power in each thing and thus has fastened it to the strong and far more superior proportionate order of the universe.

Elaborating on his subject, Khalifatul Masih said, as man had to live a social life and become the manifestation of God's attributes, hence, God the Exalted bestowed upon man, amongst His entire creation, the most excellent potentialities, capabilities and capacities. One of these talents is reason which distinguishes him from other creation. No doubt, the benefit of reason is recognized, yet it is not sufficient unto itself. Man cannot utilize his reason in right directions without the guidance of God the Exalted. Our God is a personal God. He has not become indifferent to His creation even for a moment. We are bound to establish a personal relationship with Him. We ought to understand His commandments descending upon each atom at all times through conspicuous and imperceptible revelation. We have to utilize the reason under His direct guidance, and thus continue achieving true success.

Finally, Khalifatul Masih proclaimed, that we Ahmadi Muslims with sure knowledge, know with faith and conviction that every good comes from God. In His nearness lies the real security, and the destruction is the fate of him who separates himself from Him. We must establish a true relationship with our Creator and hold Him so fast that no power on earth could cut us asunder from Him. (THE DAILY ALFAZI, December 3, 1979)

A GLIMPSE INTO THE LIFE AND TEACHINGS OF MUHAMMAD

(Peace and blessings of God be upon him)

(The full text of the speech delivered by Maulvi Ata Ullah Kaleem on the Religious Founders Day meeting held at McEwan Hall University of Calgary, Canada, on October 16, 1979 under the Chairmanship of Hazrat Ch. Muhammad Zafrullah Khan)

Worthy Chairman, distinguished guests, ladies and gentlemen;

It is a great pleasure and privilege to speak on the life and teachings of Muhammad, who in the words of a great orientalist, Rev. Bosworth Smith, was "a threefold founder: of a nation, of an empire and of a religion." The subject is a wide one. Obviously therefore, I cannot attempt to cover the whole or even the greater part of it. Hence, I shall try to cast a glimpse into his life and teachings, and even that only in outline.

The Holy Prophet Muhammad was born at Mecca on April 20th, 571 A.D. His father Abdullah died before his birth and his mother Amina breathed her last when he was only six years old. His grandfather Abdul Muttalib took him under his protection and on his death he was committed to the charge of his uncle Abu Talib. At the age of twelve he went with his uncle on a business trip to Syria and during this tour he visited Jerah, Amman and other places.

Sir William Muir in his *Life of Mohammad* says: "Our authorities all agree in ascribing to the youth of Mohammad a modesty of deportment and purity of manners among the people of Mecca . . . Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself, and the ponderings of his heart no doubt supplied occupation of leisure hours spent by others of lower stamp in rude sport and profigacy. The fair character and honourable bearing of the unobtrusive youth won the approbation of his fellow-citizens; and he received the title, by common consent, of Al-Amin "the Faithful."

Soon after his return from Syria Muhammad entered the service of a rich widow, Khadijah, as her mercantile

agent to Syria. He performed his duties so well that she offered to marry him. At the age of 25 Muhammad married Khadija who was then 40 years of age. After the marriage Khadijah put the whole of her wealth including her slaves at the disposal of Muhammad, who immediately set all the slaves free and thus accomplished in his youth which aged leaders had been unable to accomplish during life-time.

The Arab race of that time was at the lowest degradation. "From time beyond memory," writes Sir William Muir, "Mecca and the whole peninsula had been steeped in spiritual torpor . . . The people were sunk in superstition, cruelty and vice. It was the common practice of the eldest son to take to wife his father's widows, whom he inherited with the rest of the estate. Pride and poverty had introduced among them the crime of female infanticide. Their religion was a gross idolatry, and their faith the dark superstitious dread of unseen beings whose goodwill they sought to propitiate and whose displeasure to avert, rather than the belief in an over-ruling Providence. The life to come and Retribution of good and evil as motives of action were practically unknown."

A contemplation of the ills that affected his country made the Holy Prophet Muhammad sad, and he was wont to retire to a cave in mount Hira, three miles from Mecca, where he devoted himself to the worship of One Eternal God, pondered over the condition of his country and supplicated for their transformation to the Almighty God. Referring to these supplications of the Holy Prophet Hazrat Mirza Ghulam Ahmad the Founder of the Ahmadiyya Movement in Islam says: "Have you any notion what was the strange

event that occurred in the desert country of Arabia when hundreds of thousands of the dead were revived within a brief period and those who had been misguided through generations put on divine colour, and those who were blind obtained sight, and those who had been dumb began to speak of the understanding of the Divine, and the world underwent a revolution which had never been seen or heard of before? It was the supplications during dark nights of one who had lost himself in God which raised a clamour in the world, and manifested such wonders as appeared impossible in the case of that unlearned helpless one. Send down Thy blessings and peace, O Allah, on him and his people according to the number of his grievings and sorrows for his followers and pour down upon him the lights of Thy mercy forever." (Barakatud Dua, p. 10)

It was the same cave of Hira in which the Holy Prophet Muhammad received the first revelation to the following effect: "Recite in the name of thy Lord Who created everything. He created man from a clot of blood. Recite, for thy Lord is most Beneficent, Who has taught by the pen, taught man that which he knew not." (96:2-6). Being only a mortal, he was rather overawed and returned in haste to his wife, trembling all over with excitement. She encouraged him and comforted him saying: "Nay, God will surely not try thee, for thou art kind and considerate toward thy kin. Thou helpst the poor and forlorn and bearest their burdens. Thou strivest to restore the high moral qualities that thy people have lost. Thou honorest the guest and goes to the assistance of those in distress." This was the testimony of the woman who was his wife and was therefore, familiar with the minutest of his life. A man can at a pinch hide his true character from the

world at large, but this he cannot do in his own home.

From that time onward the Divine revelation would come to him every now and again right up to the end of his mission and these are faithfully recorded in the Holy Quran about which Davenport says: "The Quran is the general code of the Muslim world; a social, civil, commercial, military, judicial, criminal, penal, and yet a religious code: by it, every thing is regulated; from the ceremonies of religion to those of daily life; from the salvation of the soul to the health of the body; from the rights of the general community to those of society; from morality to crime, from punishment here to that of the life to come."

The Holy Prophet Muhammad was commended to call mankind to God, to abolish all kinds of polytheism, to suppress evil and to establish righteousness. Persecution quickly followed the opening of his preaching. But he refused to be silenced. "If they brought me" he said, "The sun to my right and the moon to my left to force me from work, I would not leave it till the Lord had made my cause good or till I perish." Once the pagans of Mecca devised a plan for enticing the Prophet. They sent a representative named Utba, a Meccan Chief who addressed the Prophet in these words: "O, Muhammad, if you want to sit on the throne of Arabia, we shall elect you our monarch; if you want money we shall give you no end of it, and if you desire the hand of a beautiful woman, we are ready to present you with the most beautiful lady in the land." The Holy Prophet was far above any worldly temptations. In reply, he recited certain verses of the Holy Quran in which the glory and unity of God were proclaimed and the claim of the Prophet as true Apostle of God was set forth.

His first converts were his wife Khadijah, his cousin Ali, his freed man Zaid, his friend Abu Bakr and a few others. "It is strongly corroborative" says Sir William Muir, "of Muhammad's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his own household who, intimately acquainted with his private life, could not fail otherwise to have detected those

discrepancies which even more or less exist between the profession of the hypocritical deceiver abroad and his actions at home."

In spite of the tyrannies of the enemies to which he and the small band of his followers were subjected, he continued to declare his mission and deliver guidance, until the pagans of Mecca plotted to kill him at night. But God warned him of the conspiracy and he left his home and took refuge in Medina a town 270 miles north of Mecca. Even here he was not left in peace. His Meccan enemies organized expedition after expedition to put an end to him and his companions by violence and force of arms. He was thus compelled to fight in defense of the right of all men to worship God according to their own lights. A remarkable feature of these battles was that they were fought in or around Medina, a fact which amply shows that it were the pagans of Mecca who came to attack the Muslims and that the later were always on the defensive.

The Holy Prophet Muhammad's life was multisided. In all things he showed that spirituality does not mean just fasting and prayer, nor the renunciation of the world. He defined it as the height attained by prayer and fasting along with the discharge of the worldly obligations. He married and gave us an illustration of wedded life. He had children to rear and showed us the duties of parents towards children. He illustrated righteousness in every walk of life. He began operation in the world by being a servant, then as a trader, as a subject, as a master, as a reformer, as a legislator, as an administrator, as a judge, as a peacemaker, as a military commander, as a sovereign and as a Prophet. In all these capacities he set up for us an ideal to follow.

The Holy Prophet Muhammad's wife Ayesha, when questioned about the Prophet's morals and Manner, replied: "The morals of the Holy Quran were the morals of the Holy Prophet." It means he lived upto the teachings of the Quran, faithfully carrying out what the Quran commanded and abstaining from that what it prohibited. Only such a life can serve as an example for the followers. Combining in his person the highest spiritual and temporal office, the Holy Prophet Muhammad yet set a

high example of forgiveness, humility, courage, cooperation and all other lofty morals. Let me say a few words about his forgiveness.

For thirteen long years at Mecca and for eight years at Medina the Holy Prophet Muhammad suffered all sorts of atrocities and cruelties at the hands of his enemies. When the Holy Prophet Muhammad along with the ten thousands companions entered Mecca at the height of his temporal power, one expected that all these injuries would be avenged. But he summoned the Meccans and announced his verdict thus "Go away you are all free. No blame shall lie on you this day; may Allah forgive you, and He is the most Merciful to those who show mercy."

Lane Poole has described this unparalleled event in world history thus: "But what is this? Is there no blood in the streets? Where are the bodies of the thousands that have been butchered? Facts are hard things; and it is a fact that the day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Kureysh all the years of sorrow and cruel scorn they had inflicted on him; he gave an amnesty to the whole population of Mecca. Four criminals whom justice condemned, made up Mohammad's proscription list; no house was robbed, no woman insulted. It was thus that Mohammad entered again his native city. Through all the annals of conquest, there is no triumphant entry like unto this one." Lane Poole quoted in Introduction to Higgins' Apology for Mohammad pp. lxxi).

Now let us see the teachings propounded and the reformations wrought by Muhammad who has been rightly called by a German scholar Noldece as the "Most successful of all prophets and religious personalities."

UNITY OF GOD: The most important function of religion is to furnish humanity with the true conception of the Divine Being and help man to find the Living God in his manifold relationship with Him. The Holy Prophet accomplished this great task with supreme success. He expounded the absolute Oneness of God and emphasized the fact that the Author of the Universe is free from all defects faults and

frailties. He is above all physical limitations and material needs. Muhammad did not tolerate any partner with the Divine Being. According to him, it is offering an insult to God to imagine that God incarnates in man or idols, or that He begets or is begotten. He gave the remarkable creed to his followers: "There is none worthy of worship but God, Muhammad is a Messenger of God." Thus he took every precaution that he himself might not be deified after his death. As for the success of Muhammad in establishing the Unity of God is well explained by Gibbon. He says: "The first principle of reason and revelation was confirmed by the voice of Mohammad; his proselytes, from India to Morocco, are distinguished by the name of the Unitarians, and the danger of idolatry has been prevented by the interdiction of images."

UNITY OF ALL RELIGIONS: An inestimable service which the Holy Prophet Muhammad rendered to the cause of world peace was to inculcate, for the first time, in the annals of mankind, the divine origin and basic unity of all religions. He propounded the sovereign truth that God, out of His infinite Mercy, sent His Messengers and Prophets in all ages and to all lands and nations. All these spiritual reformers and divine guides came with one and the same mission, to lead this benighted humanity out of darkness into light, and to help them win success in the supreme purpose of life, culminating in the realization of God. The Holy Quran has expressly laid down this principle in several places. I quote the translation of one of them. "Say, (O Muslims) we believe in God, and that we believe in the revelation that has been sent down to us, and in the revelation that was sent down to Abraham, to Ismael, and Isaac, and Jacob and his children and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them and thus (accepting all the Prophets) do we enter the religion of Islam resigning ourselves wholly to our Lord." (Al-Quran 2:137). Obviously therefore, any Muslim who shows the slightest disrespect towards the founder of any other faith, he does so at the cost of his own faith. He has to utter the respectful benediction "Alaihis Salam"—Peace be upon him, after

mentioning the name of every prophet—Jesus or Moses, Buddha or Zoroaster.

EQUALITY AND UNIVERSAL BROTHERHOOD: The supreme contribution which the Holy Prophet of Islam made to the advancement and civilization of mankind was to create veritable universal brotherhood. He appeared in Arabia at a time when race discrimination and colour prejudice loomed large in that country. It was at such a time that he brought the heavenly message of equality of all humanity. "The Arabs have no superiority over the non-Arabs, nor have the non-Arabs any superiority over the Arabs. All are children of Adam and Adam was created of clay," declared the Holy Prophet Muhammad. "The most righteous among you is the most honourable among you in the sight of God," The Quran proclaimed. (49:14). With his infinite spiritual dynamic, the Holy Prophet Muhammad drilled into his followers the magnificent ideal of the common brotherhood of all men. The followers of Muhammad carried this message of democracy to the ends of the earth. Prof. Gibb writes (in his book *Mohammad and Mohammadism*) that Islam "possesses a magnificent tradition of inter-racial understanding and co-operation. No other society has such a record of uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind . . . Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and of the West is to be replaced by co-operation, the mediation of Islam is an indispensable condition." Prof. Toynbee has also given similar remarks in his *Civilization on Trial*. He says: The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue."

LIBERATION OF WOMEN: Before the advent of the Holy Prophet Muhammad, women suffered great injustice in all countries and under all religious systems. The Holy Prophet appeared as the liberator and protector of the fair sex in that age when the so considered fountain of iniquity were

treated as chattel by men. The Holy Quran proclaimed the essential equality of both the sexes in the following words: "God created both men and woman from the same essence," and by virtue of their common humanity, they were equal. Again, in other place it says: "Just as men have rights over women, so also women have rights over men." (2:229). The Holy Prophet Muhammad is reported to have said: "The best among you is he who is best to his wife." "Paradise lies at the feet of the mothers."

Muhammad elevated the status of women, and in the words of Pierris Craibties: "Muhammad thirteen years ago assured to the mothers, wives and daughters of Islam rank and dignity not yet generally assured to women by the West." For the first time in the annals of history women were accorded the right of inheritance and individual ownership of property. They were entitled to inherit their fathers, children, brothers and husbands.

ABOLITION OF LIQUOR AND GAMBLING: One can hardly exaggerate the evils of intoxicating liquor. Gladston said: "The combined harm of three scourges—war, famine and pestilence, is not as terrible as that of wine drinking." Before the advent of the Holy Prophet the Arabian were grossly addicted to this giant evil. The Holy Prophet put an absolute veto on the use of intoxicants. He achieved miraculous success in enforcing total abstinence among his adherents. Gambling was another evil which was one of the causes of degradation of Arabian people. The Holy Prophet's unique nad unfathomed sanctifying power enabled him to liberate his followers from the slavery of this great demon. Rev. Bosworth Smith says: By absolutely prohibiting gambling and intoxicating liquor, Mohammad did much to abolish once and for all, over the vast regions that own his sway, two of the worst and most irremediable evils of European society; evils to the intensity of which the Christian Governments of the nineteenth century are hardly yet beginning to awake." (*Mohammad and Mohammadanism*, pp. 207).

SANCTIFYING POWER

In short, the Holy Prophet Muhammad wrought a marvelous change among his followers and raised them to the highest point of intellectual, moral and spiritual progress. Hazrat Mirza Ghulam Ahmad the Promised Messiah and Mahdi the Holy Founder of the Ahmadiyya Movement in Islam give a vivid description of this unparalleled transformation in these words: "The acceptance of Islam illuminated their hearts and changed their lives into virtue and their wickedness into genius. Their nightly carousals were abandoned for the sake of vigils and prayers, and their morning bouts were changed to paeans of praise and thanksgiving . . . Any one, who would carefully ponder over this remarkable change, how those wild Arabs abandoned their former pastures and hewed through the forests of their passions and desires to make their way to their Lord, cannot fail to conclude that it was all due to the sanctifying power of Muhammad, the supreme Prophet elected by God for His everlasting grace. And one may well wonder at the uniqueness of his power which picked up the holy companions from the depth of the earth and led them to the stage of the elect. He found them like beasts, devoid of the notions of divine unity and piety, who knew not the difference between virtue and vice. He taught them the rules of human propriety and explained to them the principles of communal and social life, instructed them in the laws of hygiene, in the rules of marriage relations and domestic economy, in the principles of diet and dress, of sanitation, treatment and prevention of disease and in general, inculcated lessons of moderation in all matters. And when they have mastered the rules of physical life, he led them on from physical to moral and spiritual qualities and to lessons in principled conduct so as to enable them to develop a spiritual life. And, after they had been confirmed in morals and versed in the practice of good conduct, he invited them to the heights of the nearness of God and union with Him and initiated into the divine mysteries, and directed them to the Supreme Lord of power and majesty, so that they might henceforth freely crop the green

verdure of love in the holy precincts of God and enjoy the privilege of His approval and acceptance." NAJMUL HUDA—THE LODE STAR

LAJNA IMA ULLAH

THE HOLY PROPHET MUHAMMAD AS HUSBAND

(By Hazrat Mirza Bashir Ahmad M.A.)
(May Allah be pleased with him)

"The best among you is he who is best to his consort" is one of the well-known sayings of the Holy Prophet Muhammad. He was himself the exemplification of this golden maxim. In him we find the illustration of an ideal husband.

Muhammad was obliged to take to more than one wife for economic, political and national considerations. Such marriages were, therefore, matters of expediency rather than luxury. There plural marriages, as is well-known, called forth from him a good deal of self-sacrifice, an unparalled self-denial, but in spite of all that, he could set the best example of a model husband in his person, which might serve as inspiration and guidance for people of all succeeding generations. The statement is not based upon any blind admiration for the personality of the Prophet but has its foundation upon the records of history adequate enough to silence the hostile arguments of the critics.

As husband of plural wives he had to shoulder an additional responsibility over and above his public responsibilities as king and general and High Priest of religion. The proper estimate of this, prince among men, will be incomplete without the understanding of this aspect of his character. What we like to emphasize, and lay particular stress upon, is that in spite of his multifarious and arduous duties he never for a moment, failed in his duty as husband. The question can be dealt with from various points of view, from so many angles of vision that it is well-nigh impossible to do full justice to the subject within the limited compass of this article. The present writer, therefore, proposes to confine himself to a few salient aspects of the question.

KHADIJA

Hazrat Khadija was the first consort of the Holy Prophet. The Prophet was only twenty-five at the time of his marriage while Khadija was forty, i.e. Hazrat Khadija was senior to him by 15 (fifteen) years. Khadija was a widow and the Holy Prophet was in the full bloom of his youth. It will thus appear that the Holy Prophet at that stage of youth married a middle-aged lady, considerably advanced in years. To a superficial observer the marriage might be the outcome of the heat of the moment, and he may console himself, by saying, "The Prophet must have regretted for his hasty act." In ordinary life, if the wife happens to be a senior to husband by a considerable number of years, the married life of such a couple does not often prove to be a happy and peaceful one. But not so was the case with the Holy Prophet Muhammad. His life with Khadija was one of uninterrupted conjugal happiness, one of unceasing bliss. We venture to claim that no other marriage made for such happiness as that of the Holy Prophet Muhammad. A better example of mutual trust, love, attachment and dependence of one upon the other—combined with a spirit of sincerity are seldom to be found elsewhere. It was certainly a heavenly life that the couple used to lead in those benighted days—a time when the law of the jungle was the order of the day.

AN INCIDENT

The depth of their affection can be gauged from an incident in the life of the Prophet. One day the Prophet came home sorely agitated in mind, perhaps also in body, and said to his consort, "Dearest, wrap me up with the blanket as quick as you can. Today I met with a strange phenomenon, an uncommon experience of life, so much so, that I have become distressed about my own life and safety." The incident took place fifteen years after the marriage, when both of them had considerably advanced in years and each had the opportunity of knowing the other intimately, were quite at home with one another. Certainly a talk between a couple must throw lurid light upon the attitude of one towards the other, and which points conclusively to the depth

of love and sincerity of each for the other. What passed between the couple in respect to this incident has been recorded in history. Khadija said, "Be at peace, dearest! God will never bring you to disgrace. You are kind and generous to your neighbors and kith and kin, look after the orphans, shoulder the burden of the wayfarer, bear an exemplary moral character, so rare in this part of the globe, help the needy and the distressed. Surely God will never destroy a man of your calibre."

IMPLICATION OF THESE WORDS

These words of the Lady Khadija were pregnant with deep meaning based as they were on personal knowledge of the character of the Prophet and will certainly impress those who are students of Psychology. These words succinctly express the impression of Lady Khadija about her illustrious consort based upon their familiarity extending over fifteen years. Certainly these words mirror forth in concrete terms, the inner working and behaviour of the Holy Prophet, as depicted by his only partner of life.

COMMEMORATION OF HIS DECEASED WIFE

Hazrat Khadija breathed her last a few years prior to the migration of the Holy Prophet to Medina. Poignant was the grief which the Holy Prophet felt at her passing away. It is said that his wrinkled forehead bore testimony to the anguish of his heart which continued for full one year if not more. The year he commemorated by calling it, "Year of Sorrow." Ever afterwards, whenever mention was made of the Lady Khadija the Prophet's eyes became tearful. Once, one of the sisters of Khadija came to meet him. She knocked at the door and desired to be let in. Her voice bore striking resemblance with the Lady Khadija which consequently created a stir in the mind of the Prophet and quickly he opened the door for her. He greeted her cordially and spoke very kindly to her. Whenever he received any present of food from any of his disciples a portion of it he would invariably send to the maids of his deceased spouse. This practice he continued up to the end of his life. In the battle of Badr about 70 persons were taken captive, and among them was Abul-Aas, husband of Khadi-

ja's daughter, Zainab, by the Holy Prophet. Aas had not yet embraced the faith of Islam. Zainab sent a necklace as ransom for her husband—the very necklace which she had received as marriage gift from her deceased mother. The Holy Prophet was quick to recognize the necklace and down came the torrents of tears in his eyes. He addressed the assembly of disciples in the words, "My friends! This is the memorable necklace which my deceased wife, Khadija, presented as marriage gift to her daughter. If you permit me, I would prefer to return this memento to my daughter at Mecca." This was readily and cheerfully assented to. The Holy Prophet handed over the necklace to his son-in-law but took care to bind him with a pledge that he would send Zainab to Medina immediately on his return as the price of his freedom. Thus was rescued a Muslim lady—daughter of the illustrious founder from the clutches of the unbelieving husband. The Lady Ayesha is reported to have said, "I never felt the least taint of jealousy for any of my living co-wives, but there are occasions, when I confessed I do feel considerably ruffled at the mention of my deceased co-wife, the Lady Khadija. "Asked about the reason, Ayesha said, "I always perceived in the Prophet a feeling of profound love and attachment for his deceased partner. Whenever mention is made about her the Prophet is visibly moved and is filled with tears."

THE LIVING PROPHET

(continued from page 1)

off, but are always displayed through his perfect followers who are honoured with obeying him. On this account the religion of Islam is a living religion and its God is a living God. In this age also this servant of the Lord of Honour is present. Thousands of signs in support of the Messenger of Allah and the Book of Allah have been shown by me, and I am almost daily honoured with the converse of God Almighty. (Chashma Masihi, p.18)

ISLAM PREACHED ON RADIO

San Francisco:

Probably it was the first time that the people of the Bay area heard the message of Islam on KCBS on December 17, 1979.

This unique chance was availed through an interview of Mr. Victor Latif A. Malik, the general secretary of the Ahmadiyya Movement in Islam, San Francisco, in the Magazine program of KCBS. The interview lasted almost an hour.

In his opening remarks, Mr. Malik presented a brief description of the Ahmadiyya Movement in Islam and its Holy Founder Hazrat Mirza Ghulam Ahmad of Qadian, India.

In answer to a question, Mr. Malik explained that, Islam is a religion of peace, and submission and surrender to the Will of God. It is not a religion to be spread by compulsion. As one should not consider Christianity bad because of the tension in Ireland, similarly, Islam should not be accused with what is happening in some Muslim countries. Elaborating his answer, Mr. Malik described Islam as a complete way of life socially, economically, politically and most important a full understanding of religious verities.

Again, in answer to a question by a listener, Mr. Malik said, that due to the passage of time there has been much exaggeration and that the Quran did not say to spread religion by the sword, but in fact states that there should be no compulsion in religion. Mr. Malik further pointed out to his questioner, that one must realize that it was Richard the Lion-Hearted who invaded and that it was not the Muslims who went to attack England.

KHALIFATUL MASIHI'S HEALTH

According to the latest reports reaching us from Pakistan, Hazrat Hafiz Mirza Nasir Ahmad Khalifatul Masih III is enjoying good health. Members are requested to continue praying for Hazur's health, and for the rapid spread of Islam under his dynamic leadership.

150,000 ATTEND ANNUAL GATHERING

Rabwah, Pakistan:-

One Hundred Fifty Thousands people attended the 87th Jalsa Salana—Annual Gathering of Ahmadiyya Movement in Islam held here at its International Headquarters on December 26-28, 1979.

The following cablegrams have been received from the Headquarters:

1. EIGHTY SEVENTH JALSA SALANA INAUGURATED BY HAZRAT KHALIFATUL MASIH III DESPITE BEING INDISPOSED. HUZUR SAID ATTENDANCE FROM BEGINNING TILL NOW HAS INCREASED FROM FEW DOZENS TO ONE HUNDRED FIFTY THOUSANDS. STRESSED SIGNIFICANCE OF JALSA'S SPIRITUAL AND SOCIAL ASPECTS IN ENHANCING MUTUAL LOVE AND SYMPATHY. HUZUR SAID BUILD YOUR LIVES ON TAQWA (Righteousness) AND PRAY FOR WHOLE WORLD. GOD CREATED MANKIND TO BE HIS SERVANTS. HOW CAN WE HAVE ILL WILL FOR ANY ONE. HUZUR EXHORTED JAMAAT TO SPREAD TEACHINGS OF HOLY QURAN. ALL SHOULD JOIN HANDS MAKING WEAK ALSO TO MOVE FASTER. HUZUR THANKED GOD FOR THE ESTABLISHMENT OF JAMAAT ON ALL CONTINENTS FROM WHERE MEMBERS COME FOR JALSA. TOLD AUDIENCE TO LISTEN SPEECHES, ACT AND DISSEMINATE KNOWLEDGE. HUZUR EXPLAINED SALIENT FEATURES OF REVOLUTION THROUGH THE HOLY PROPHET WHICH HE CALLED CREATES SPIRITUAL REVOLUTION. MENTIONED THE ADVENT OF THE PROMISED MESSIAH WHEN THE HOLY PROPHET PROPHESED ISLAM HAD TO DOMINATE. LED SILENT PRAYER WITH CONGREGATION FOR PEACE, PROSPERITY AND GUIDANCE OF THE WHOLE MANKIND.

2. ON THE LAST DAY OF JALSA HAZRAT KHALIFATUL MASIH COMMENTED ON VERSES OF THE HOLY QURAN CONTAINING THE PRAYER OF HAZRAT IBRAHIM FOR THE PROPHET WITH FOUR ASPECTS OF HIS ADVENT WHICH ALSO RELATE TO KHANA KAABA (House of God at Mecca). HUZUR REFERRED TO HIS SERMON ON KHANA KAABA AND REMARKED AHMADIYYA JUBILEE FUND INTENDED TO FULFILL THESE ASPECTS. REFERRING TO THE PROMISED MESSIAH'S ADVENT HUZUR SAID IT AIMED AT PROPAGATING THE TEACHINGS OF THE HOLY QURAN. HUZUR FURTHER SAID THAT THE ADVENT OF THE HOLY PROPHET TOOK MANKIND FURTHER THAN PURIFICATION AND GAVE DETAILS OF THE TEACHINGS. ALSO MENTIONED THE RIGHTS OF WOMEN. CLOSED WITH PRAYERS FOR MANKIND TO COME TO THE HOLY PROPHET MUHAMMAD AND LOVE FOR ALLAH. SAHIBZADAH MIRZA MUBARAK AHMAD ALSO SPOKE ON THE LIFE OF THE PROMISED MESSIAH WITH REFERENCE TO MIRACLES. CHAUDHARY MUHAMMAD ZAFRULLAH KHAN SPOKE ON THE LIFE OF KHALIFATUL MASIH FIRST.

AHMADIYYA CENTENARY JUBILEE FUND

All those members who have made pledges towards this Fund are requested to redeem their 7/15 part of their pledges before its financial year ends in February, 1980. Those members who made their pledges this year are requested to redeem their 1/10 part of their pledges before the end of February, 1980. Those members who have not yet taken part in this blessed scheme are requested to do so and despatch their pledges to the Washington Headquarters through their Jamaats' Presidents, for onward transmission to Hazrat Khalifatul Masih III at Rabwah, Pakistan.

ALL THE PRESIDENTS OF JAMAATS

All the presidents of Ahmadiyya Jamaats in U.S.A. are requested to:

1. Exhort their members to redeem their 7/15 part of their pledges towards Ahmadiyya Centenary Jubilee Fund before its financial year ends in February, 1980. Those members who have not yet taken part in this blessed scheme should be urged to do so and their pledges should be forwarded to the Washington Headquarters.

2. Collect the Tahrik Jadeed contributions from those who made their promises towards this scheme. Further, they are requested to get promises for

the next year and despatch the names along with the promises to Washington Headquarters for onward transmission to Rabwah, Pakistan. JAZAKUMULLAHO AHSANAL JAZA.

GEMS OF WISDOM

1. The wise man, at least, should not make common cause with the bigot blinded by ignorance. IMAM AL-GHAZALI

2. Pass the shop of a perfumer, and your dress will imbibe the scent of ambergris; approach the forge of a blacksmith, and the smoke fire will soil your clothes. FIRDAUSI

3. The beloved of the Almighty are the rich who have the humility of the poor, and poor who have the magnanimity of the rich. SADI

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